away the fumes which pride and ſenſuality have thus ſpread over the ſubject! If women are by nature inferior to men, their virtues muſt be the ſame in quality, if not in degree, or virtue is a relative idea; conſequently, their conduct ſhould be founded on the ſame principles, and have the ſame aim.

Connected with man as daughters, wives, and mothers, their moral character may be eſtimated by their manner of fulfilling thoſe ſimple duties; but the end, the grand end of their exertions ſhould be to unfold their own faculties and acquire the dignity of conſcious virtue. They may try to render their road pleaſant; but ought never to forget, in common with man, that life yields not the felicity which can ſatisfy an immortal ſoul. I do not mean to inſinuate, that either ſex ſhould be ſo loſt in abſtract reflections or diſtant views, as to forget the affections and duties that lie before them, and are, in truth, the means appointed to produce the fruit of life; on the contrary, I would warmly recommend them, even while I aſſert, that they afford moſt ſatisfaction when they are conſidered in their true ſubordinate light.

Probably the prevailing opinion, that woman was created for man, may have taken its

its riſe from Moſes's poetical ſtory; yet, as very few, it is preſumed, who have beſtowed any ſerious thought on the ſubject, ever ſuppoſed that Eve was, literally ſpeaking, one of Adam's ribs, the deduction muſt be allowed to fall to the ground; or, only be ſo far admitted as it proves that man, from the remoteſt antiquity, found it convenient to exert his ſtrength to ſubjugate his companion, and his invention to ſhew that ſhe ought to have her neck bent under the yoke; becauſe ſhe, as well as the brute creation, was created to do his pleaſure.

Let it not be concluded that I wiſh to invert the order of things; I have already granted, that, from the conſtitution of their bodies, men ſeem to be deſigned by Providence to attain a greater degree of virtue. I ſpeak collectively of the whole ſex; but I ſee not the ſhadow of a reaſon to conclude that their virtues ſhould differ in reſpect to their nature. In fact, how can they, if virtue has only one eternal ſtandard? I muſt therefore, if I reaſon conſequentially, as ſtrenuouſly maintain that they have the ſame ſimple direction, as that there is a God.